

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. IV.

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For the Messenger and Universalist,
MINUTES OF THE

Union Association of Universalists, Oct. 1834.

In compliance with a recommendation of the Pennsylvania Convention, a number of ministering and lay-brethren in the faith of the restitution of all things convened in Reading, Pa. on Tuesday morning, Oct. 21st; and after the object of the meeting had been stated by the Standing Clerk of the Convention, G. D. B. KEIM was appointed *Moderator*, and JACOB MYERS, Clerk.

1. United in thanksgiving and prayer with Br. S. W. Fuller.

2. Br. A. C. Thomas offered the following preamble and resolution, which were unanimously adopted.

Whereas, the Pennsylvania Convention, at its session held in Norristown, in May last, recommended a meeting of the brethren to be held in Reading on the 21st and 22d days of October, to consider the expediency and propriety of organizing a new association; and whereas said subject has been duly considered—therefore

Resolved, That it is expedient and proper to organize a new association, to be known as the *Union Association of Universalists*.

3. On motion it was *Resolved*, That the Moderator appoint a Committee of three to draft a Constitution for the government of this Association. Whereupon, Brs. John Ritter, John K. Wright and Jacob Myers were appointed said Committee.

4. On motion, Brs. A. C. Thomas and Jacob Myers were appointed a Committee to prepare and present to the council a statistical view of the cause of truth in the region round about.

5. Mr. J. Wagener presented to the council a German MS., (being a series of Questions and Answers pertaining to Gospel truth,) and desired the consideration of the brethren thereupon. Brs. G. D. B. Keim, John Ritter and Jacob Myers were appointed a committee to examine said MS.

6. On motion, the following delegation to the Pennsylvania Convention was appointed: Brs. J. Myers and S. Longenecker, *Ministers*; and G. D. B. Keim, of Reading; John Manderbach, of Womelsdorf; M. Montgomery, of Marietta; and A. Y. Moore, of Pottsville, *Laymen*.

7. The Committee on Statistics presented a report; which report was adopted, and ordered to be published with the minutes.

8. The Committee appointed to draft a Constitution made a report, which, after due consideration, was adopted.

9. The Committee on the German MS. made the following report, which was adopted.

The Committee to whom was referred the MS. of Mr. Wagener, respectfully report:

That they have carefully examined said Questions and Answers; and believing that the publication thereof would be of service to the cause of Christ, they offer the following resolution:

Resolved, That this Association do cordially recommend said work to the attention of the Christian public. Adopted.

10. Br. John K. Wright was appointed Standing Clerk of this Association.

11. Voted, that when this Association adjourn, it adjourn to meet in Reamstown, Lancaster county, on the Sunday and Monday immediately following the session of the Pennsylvania Convention in May next.

12. Appointed Br. Thomas to prepare the minutes for publication, and to accompany the same with a Circular Letter.

After uniting in thanksgiving with Br. Jacob Myers, the Association adjourned.

GEORGE D. B. KEIM, *Moderator*.

JACOB MYERS, *Clerk*.

The Committee appointed to present a statistical account of the state of Universalism in the region round about, respectfully report:

That the doctrine of the reconciliation of all things has been extensively preached in the counties of Lancaster and Berks; also to some extent in the counties of York, Lebanon, Dauphin and Cumberland. In the county of Lancaster, there are two societies, to wit: in Marietta and in Petersburg, each having the privilege of a convenient house for public worship. There are also many Universalists in Reamstown, where a society will soon be organized, a convenient meeting house having been recently erected and dedicated in that place. In Adamstown the formation of a society is in contemplation. The same may be said of the city of Lancaster. In many other places, the Gospel has been preached and gladly received.

In Berks county there are two societies to wit: in Reading and in Womelsdorf, each being the owner of a very fine church.

In Schuylkill county, viz. in Pottsville, a society was recently organized with fair prospects of success in building up the Zion of our God.

In Lebanon county, viz. in Schaefferstown, Jonestown, Millersburg, Myerstown, in the borough of Lebanon, and in some other places, the message of love divine has been proclaimed; and though societies of believers have not yet been formed, we are encouraged to hope that the time is not far distant when the outcasts of Israel will be gathered together.

In York county, the gospel has been preached by several of the brethren, viz. in York (borough,) Hanover, New-Oxford and Dillsburg. In each of these places, there are very many believers in the restitution. It is believed that several societies will be organized ere another session of this Association.

In Cumberland county, especially in Carlisle and in the vicinity of Mechanicsburg, the fields are white unto the harvest. The gospel testimony is joyously received by many, very many

warm hearts. We believe that many shocks of corn, fully ripe, will be gathered in.

In Dauphin county, the truth, as it in Jesus has been preached to some extent, viz. in Harrisburg, Lower Paxson, &c.

There are at present only two clergymen of our denomination in this region—viz. Brs. Myers and Longenecker. Br. Asher Moore, who for two years past, has successfully labored in Reading, has accepted an invitation to settle in New-London. We much regret his departure from this portion of the vineyard, for he has indeed been a faithful and efficient co-worker with his brethren in the gospel. Most fervently we pray that he may be abundantly blessed wherever God in his providence may see proper to require his services.

The societies in this region, are generally in a prosperous condition; and two or three lay brethren, are expected shortly to become public advocates of the truth. Brethren, let us pray the Lord of the harvest to send out more laborers. May we possess more and more of the spirit of Christ, and more and more of the indwelling power of redeeming grace.

A. C. THOMAS,
JACOB MYERS.

CONSTITUTION.

Whereas the prosperity of the Gospel of Universal Love requires of its believers a concentration of energy—union being strength; and, whereas the formation of associated bodies, and their meeting from time to time, will strengthen the bonds of Unity among brethren in the faith, and furnish opportunities for the people to "hear the joyful sound;" We, therefore, relying on the approbation of our Heavenly Father, the purity of our motives, and for the greater convenience of the different societies of our blessed faith, do agree to be governed by the following Constitution.

Art. I. This body shall be known as the *Union Association of Universalists*.

Art. II. All clergymen in good standing in the order, and such members of societies, (not exceeding four in number from each society,) as may have obtained the fellowship of this Association, shall constitute the Council.

Art. III. A Moderator (who shall be a layman,) and a Clerk shall be appointed at each and every session, to exercise the duties of similar officers for the time being; and a Standing Clerk shall be chosen, whose duty it shall be to record the minutes of the Association in a book provided for that purpose.

Art. IV. This Association shall meet annually at such time and place as shall have been agreed upon at the preceding session.

Art. V. This Association may grant letters of fellowship and confer ordination by request of any candidate, provided he be recommended by any society in fellowship, or by known respectable individuals; and this Association may withdraw fellowship should circumstances render it necessary or expedient.

Art. VI. The business of the Council shall always be transacted publicly.

Art. VII. Such committees may be appointed as may be deemed necessary or advisable.

Art. VIII. This Association shall at each session thereof appoint a delegation of two ministering and four lay brethren, as representatives in the Pennsylvania Convention.

Art. IX. The order of public services shall be arranged by a committee appointed for that purpose.

Art. X. This Constitution may be altered or amended by a vote of two thirds of the members of the Council present at any session of the Association, after said proposed amendment or alteration shall have been on the table six hours.

ORDER OF PUBLIC SERVICES.

Tuesday Morning—Prayer, Br. S. W. Fuller—Sermon, Br. A. C. Thomas, Rom. xii, 2.

Afternoon—Prayer, Br. A. Moore—Sermon (German,) Br. Jacob Myers, Rom. xiii, 12.

Evening—Prayer, Br. S. W. Fuller—Sermon, Br. Asher Moore, 1 Tim. ii, 5, 6.

Wednesday Morning—Prayer, Br. J. Myers—Sermon (German,) by the same, Acts iii, 19.

Afternoon—Prayer, Br. A. C. Thomas—Sermon, Br. S. W. Fuller, Acts xi, 26.

Evening—Prayer, Br. Asher Moore—Sermon, Br. A. C. Thomas, John vi, 63, 69.

CIRCULAR LETTER.

To the tribes of spiritual Israel, whether gathered together or scattered abroad, the Union Association of Universalists sendeth the Christian salutation.

Dear! Beloved—Under the gracious auspices of a kind Providence, we have enjoyed a time of refreshing from the presence of the Lord. We met in unity, sojourned in love, and departed in peace. In our preaching we had in view the proclamation of the truth as it is in Jesus; and we believe that our labor was not in vain. God crowned the word with his blessing. On the last evening of our session twenty members were publicly received into fellowship with the Reading Universalist Society. Many others are awaiting another opportunity to be publicly numbered with the associated believers in "the faith once delivered to the saints." Every heart was full of joy—every soul was warmed with love divine. May the glorious work go on. May converts to the truth continue to be multiplied, until the testimony of Jesus shall be gloriously revived in every heart, in every house, in every church, in our favored land.

The subject of organizing a new Association was duly canvassed, and our deliberations resulted in the unanimous conviction, that such organization was highly desirable and altogether expedient. Although it was thought not best at present to designate the limits of the Association, it was understood among the brethren that those limits shall embrace the counties of Berks, Schuylkill, Lancaster, York and Lebanon, together with such societies in adjacent counties as may choose to ask and receive the fellowship of the body.

Societies already formed, and others which may be organized ere the next session of the Association, will perceive by reference to the Constitution, that they are severally entitled to four delegates. It is hoped that the appointment of delegates will in no case be neglected. We feel confident that the divine blessing will attend the session to be holden in Reamstown in May next. It will be a feast of love. The brethren are exhorted to keep it in remembrance. And when we assemble, may our hearts be united as the heart of one man, and may a new song be put into our mouths, even songs of continual praise to the living God. Per order

ABEL C. THOMAS.

For the Messenger and Universalist.

MINUTES OF THE

Philadelphia Association of Universalists, 1834.

The Philadelphia Association of Universalists

convened in York, York co., on Saturday, Oct. 25th, and organized the Council by appointing JACOB GROSH, of Marietta, Moderator.

C. H. WILLIAMS, of Bethlehem, Clerk.

1. United in a hymn of thanksgiving to the Father of mercies, for the blessings and protection with which he favored us during the past year.

2. The minutes of the last session were read and approved.

3. Brs. Grosh and Williams were appointed a committee to arrange the order of public services.

4. Heard reports from the brethren touching the condition and prospects of our cause in the regions in which they respectively minister or reside; and our hearts were thereby gladdened, and our hands strengthened in prosecuting the good work of mental emancipation and religious liberty.

5. Appointed Abel C. Thomas, and S. W. Fuller, ministers; and E. Dallett, jr. George H. McCully, John Eckstein and William Taylor, laymen, as the delegation from this Association to the next session of the Pennsylvania Convention.

6. Whereas, a due organization of believers into society compact, must tend materially to the upbuilding and prosperity of Zion, no less than to strengthen the bonds of fellowship and increase the joys of friendly intercourse between brethren in the faith; and whereas the matter of society organization has not hitherto been sufficiently attended to; therefore,

Resolved, That this Association do affectionately recommend the formation of societies, and the regular observance of public worship, even where the services of public advocates of the truth cannot be stately obtained.

7. Voted, That when we adjourn, we adjourn to meet in Philadelphia, on the 3d Wednesday in October, 1835.

8. Appointed Br. A. C. Thomas to prepare the minutes for publication, and to accompany the same with a Circular Letter.

9. After uniting in fervent thanksgiving and prayer, with Br. S. W. Fuller, the Association adjourned.

JACOB GROSH, Moderator.

C. H. WILLIAMS, Clerk.

ORDER OF PUBLIC SERVICES.

Saturday Evening—Prayer, S. W. Fuller—Sermon, A. C. Thomas, Mark i, 27.

Sunday Morning—Prayer, A. C. Thomas—Sermon, Asher Moore, Matt. vii, 9—11.

Afternoon—Prayer, J. Myers—1st Sermon, by the same, (German,) Mark xvi, 16—2d Sermon, A. C. Thomas, Eph. iii, 8.

Evening—Prayer, A. Moore—Sermon, S. W. Fuller, Matt. xi, 28—30.

DUTIES OF UNIVERSALISTS.

[The following is the portion of Br. Hammond's Occasional Sermon, which we were compelled to omit last week. We give it in this form, the more readily, because it treats upon a subject of vital importance to our cause, and one which has evidently been quite too much neglected. There are many places within our own knowledge where flourishing societies might be raised within a very short time, would the friends only make the beginning. Then let not the suggestion of Br. H. be forgotten wherever it will apply.]

"Permit me here to offer a few remarks pertaining to the denominational duties of Universalists. 1st. In those places where preaching is wanted or needed, and there are a sufficient number of professed Universalists to sustain it, let a legal organization be immediately effected. When this is done, raise funds according to your ability and communicate a knowledge of your case to the brother whose services you desire, or whose agency to procure preaching you need. By these means success will not linger to your objects, nor will your exertions prove unavailing.

There are several places in this Association

in which respectable Societies might and should be formed, but the difficulty which has hitherto prevailed of obtaining suitable pastors to minister among them the word of truth, has relaxed that diligence, which would otherwise have appeared. This is wrong. Its tendency is to perpetuate the evil, rather than to overcome it. Go forward, brethren, then, and organize, and I will hold myself responsible to supply every such society in this Association with preaching by a good and faithful minister of Jesus Christ, on reasonable and honorable conditions. There are in this Association not less than three able Societies, which enjoy no regular preaching among them. These Societies should more than sustain a preacher. There should be more zeal and more interest in the cause of Christ in these places than there is at present. There should be a moral resurrection, there must be more engagedness and more vigilance to ensure the prosperity of our cause in these and many other places.

Brethren, ought not your exertions in a good thing to equal your opposers in a bad one?—Ought not truth to receive as generous and unwavering support as error? Is not the hope of the everlasting gospel as dear to your hearts as the fear of endless misery is to your Unitarian brethren? And may I not hope, before the next annual Association of this body, to learn that every society enjoys preaching, and that each member of such society is willing to bear his share of the public burden? Two or three brethren cannot, and ought not to bear the whole burden, when thirty might put their shoulders to the work with equal propriety. Let every brother, who loves the gospel of God our Savior, speak in the language of perseverance to his neighbor, the value of that gospel by his own zeal in its support. Let him show the sincerity of his hope by his diligence to spread the knowledge of God in the face of Jesus Christ.

Secondly. Another duty of societies is, to provide a suitable place for public worship and religious instruction. The past year has called loudly for the adoption of some measures, calculated to secure such an object in almost every society in this Association. The houses we have hitherto occupied, will no longer, in moderate weather, contain our congregations. This renders it laborious for the speaker, unpleasant for the hearer, and disadvantageous to the cause we advocate. More than once, the past season, hearers have been excluded from hearing in this place, for the want of accommodation, though seats had been previously made without the house. It is so in many other places. Other denominations have houses of worship before they arrive to this inconvenience. What then stands in the way of our accommodation? Simply some unimportant objection, as that we are not all united on a site. But why not? The reason is obvious. Men consult more their own interest or convenience, than the interest and convenience of the society. This is wrong. Such feelings and motives should be sacrificed to the general good of the cause. It is not to be expected, that where such a variety of denominational feeling exists, as there is in this country, that every person can be accommodated with a site exactly agreeable to his convenience. And Universalists, in particular, being scattered all over the country, are called upon to exercise great wisdom and prudence in all measures of this kind. To avoid all disagreement of this kind, let it be the object of every member of the society to pitch upon such a location as will best subserve the interests of truth, and promote the convenience of themselves.

While upon this subject, I wish to lay before you a plan, which, if it were adopted, I have no doubt, would establish a meeting house in every society in this Association, in less than one year. Let each member of the society fix

upon such a sum as he can spare for the erection of a house in his own neighborhood, and when that sum is established, let convenience and interest be sacrificed to the general good of the denomination. The distance of three or five miles cannot materially affect you, if you cherish a proper zeal for the cause of Christ. How many Universalists in this state would think themselves highly favored to have a meeting of our order within twice that distance, and how many have come to meet with us in this place, repeatedly from ten to fifteen miles. Secondly. Build a house according to your means. Let it be neat and plain. Such an one will administer as much to your comfort and credit, as though thousands were expended upon it in useless extravagance. One Thousand Dollars, properly expended, will accommodate, for the present, any society in this Association, as well as ten thousand. For your encouragement upon this subject, let me inform you, that two of the weakest societies in this Association are erecting the present season houses, each of which will be worth \$1600. Let their example be followed by others, for it is good to be zealously affected always in a good thing."

Original.

FEAR.

There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. 1 John iv, 18.

'Fear,' says Cruden, 'is a passion implanted in nature, that causes a flight from an approaching evil, either real or imaginary.' There are various kinds of fear. 1. There is an *idolatrous* or *superstitious* fear. 'I perceive,' said the great Apostle to the Athenians 'that in all things ye are too superstitious; i. e. given to the fear and worship of false deities. 2. There is an *external* fear of God, an outward show and profession taught by the precepts of men. 3. There is a *hypocritical* fear, which is often found in society, which leads men to make a profession of religion from wrong motives.— 4. There is a *servile* fear which leads men to perform the duties of religion, from fear of punishment, rather than from love. This kind of fear those persons have who say if Universalism were true, they would never again serve God nor man. Such persons conduct show to the world better than a thousand arguments that they have no true love towards God or his creatures. True fear springs from love. If we love a being we shall have a proper fear towards him, whether it be God or man, and that fear will be in proportion to the strength of our love. The only fear we ought to have is that which leads us to fear to do wrong. God is our Friend.— He does not wish to see his creatures come before him like a slave before his master, or like a subject before a tyrant. He desires that we would 'cease to do evil, and learn to do well.' He delights in happiness, and not in misery.— 'The fear of the Lord is to hate evil.' To possess this fear, let us all strive. Let us regulate and moderate our passions. Let us learn our duty, and be ever ready to follow the commands of Him who sustains and preserves us. In so doing we shall find great happiness and joy. C. S.

Original.

JUSTICE OF GOD.

Having delivered an evening lecture a short time since on the subject of rewards and punishments, a Presbyterian who was present, accompanied me to my lodgings when the following dialogue, in substance, took place on the Justice of God and its requirements.

U. What does the justice of God require?

P. It requires obedience to his law—supreme love to God, and equal love to our neighbor as to ourselves.

U. And does it require the same love of all men?

P. Most certainly. Nothing short of this will satisfy divine justice.

U. Then, if I understand you correctly, the justice of God requires the supreme love of all souls to him, and universal love to man.

P. Yes, Justice requires this—nothing less—nothing more.

U. Can all souls thus love God and man without being morally holy?

P. By no means; "for love is the fulfilling of the law."

U. If, then, the justice of God requires the universal holiness of mankind, will it not be endlessly dissatisfied, if all mankind will not be made holy?

P. Why, you know that Christ has prepared a way of salvation and all that will not believe in him, will be justly damned.

U. But will that damnation satisfy divine justice unless it yields the peaceable fruits of righteousness and makes the subject of such chastisement holy?

P. Why I do not suppose that any will be made holy in endless torment, for such an idea would involve the punishment of the righteous.

U. Then will you be good enough to show me, wherein it is just to punish the sinner endlessly, if this does not produce, as it cannot, obedience to his law, since you have informed me that universal obedience is nothing less or more than what justice requires? Is endless punishment the same as endless obedience?—And if justice requires nothing more or less than obedience, how can it require the ceaseless misery of a single soul?

P. Well I will think of this subject more.—There does seem to be a difficulty, I must confess. However, your views are new to me, and I must have time to make up my mind, by duly considering them, before I can answer any further questions.

U. The more you consider upon this subject, the less prepared will you be to sustain the doctrine of endless misery from the requirement of God's justice, for nothing can be more contrary to it than the endless sin and misery of a single soul, and nothing can be more favorable than the universal holiness and happiness of mankind.

P. Well, I should like to converse longer, but it is late, so good night.

U. Good night, sir.

Royalton Centre, N. Y.

C. H.

"JESUS."

"What music is there in that blissful name."

The word "Jesus" signifies a *Saviour*. "Thou shalt call his name *Jesus*, for (or because) he shall save his people from their sins." Matt. i, 21. Jesus is a Saviour, not of a few, but of all; and hence he is called "THE SAVIOUR OF THE WORLD." John iv, 42. 1 John iv, 14. The word "Christ," signifies the *anointed* or *appointed*;—hence Jesus Christ is the appointed, constituted, installed Saviour of all mankind. "He gave himself a ransom for all to be testified in due time." 1 Tim. ii, 6. The very name of my Lord, reminds me of the cheering fact, that all men shall at last enjoy salvation—the thought is associated with his very title. Christian, when you breathe the name "Jesus" in your prayers, your sacred songs, your exhortations, O remember its import. See salvation in the very word. Remember that he died for the chief of sinners—that he died for you, to save you from error, from sin, and to give you the hope of eternal joy. Never utter the name, without having all these associations in your mind; and may the glory shed upon your understanding, warm your heart into contrition, gratitude and love.—*Boston Trumpet*.

DEDICATIONS.

Br. D. Skinner of the Magazine and Advocate, in a notice of a recent tour to the Susquehanna Association, informs us of the Dedication of two new churches. One, the Union Meeting House, owned by Universalists and Methodists at Springwater, where Br. D. R. Biddlecom faithfully and successfully labors in word and deed; and the other at Fairport, owned entirely by Universalists. The society in Fairport has been organized but a few months, and was gathered under the faithful labors of Br. Miles, who ministers to them a part of his time. It is highly prosperous, and it was judged that a thousand people were present at the Dedication. Br. Skinner preached the dedicatory Sermon in each case, and was assisted in the services by Mrs. Miles, D. R. Biddlecom, Sadler and Knapp.

He closes the account of his tour as follows:—"I reached my home in Utica, on the 16th of Oct. and had the great satisfaction of finding my family all in health. I had been absent three weeks and three days, travelled nearly five hundred miles, attended three Associations, three dedications, preached twenty discourses, formed many new and worthy acquaintances, witnessed the rapid progress and the general and widely extended prosperity of our Zion, in her onward march over bigotry, intolerance and error, and the diffusion of truth, light, joy and virtue among men; and would now return to Heaven my unfeigned gratitude for all the mercies and blessings conferred on me and mine in my absence, and for preserving and returning me in safety to my home and my friends."

Br. H. F. Stearnes, of Great Falls, N. H. has embarked for Mobile, Ala. says the Trumpet, whither he goes to spend the winter as a messenger of "good tidings." He bears with him the good wishes of his brethren here.

Religious Notices.

Br. C. F. Le Fevre will preach at Newark, Sunday, the 16th inst. and Br. Hallock supply his desk in the city.

Br. S. W. Fuller, of the Callowhill-street church, Philadelphia will supply the Desk at Newark, the 23d inst.

Br. A. Case, of Danbury, Conn. will preach in Newark, on Sunday, Nov. 30th.

Br. S. J. Hillyer will preach in Newark, N. J. 1st Sunday in Dec.; Br. S. C. Bulkeley at North Salem, in place of Br. Hillyer, and Br. B. B. Hallock at Peekskill in place of Br. Bulkeley.

Br. A. Case, will preach in Stratford 1st Sabbath in Dec. morning and afternoon, and in the evening at Nichol's Farms, Trumbull, and at Bridgeport on Monday evening following.

Br. Bulkeley will preach in Monticello, Sullivan co. N. Y. on Sunday, Nov. 22. He will be in Bloomingburg, Thursday evening, 20th Nov; in Burlington, (at A. Sweet's,) Friday evening 21st Nov. and can preach in both those places if the friends will make the necessary arrangements. He can also preach in the vicinity of Monticello and Burlington, on Monday, Tuesday and Wednesday evenings, following Sunday the 23d. Will Mr. E. S. Pelton, or some other friend in Monticello consult with Mr. A. Sweet of Burlington, and arrange the services to their mutual accommodation.

Br. Bulkeley, (in consequence of his appointments in Orange and Sullivan counties,) will preach at Collaburgh and Sing Sing, on the *fifth* Sunday, (30th) Nov. instead of the *fourth* (23d) his regular day of preaching there. Will our subscribers at Collaburgh and Sing Sing give as general information as possible of the change.

Br. S. J. Hillyer will preach in Ridgefield, Friday evening, Nov. 14; at Roxbury, (Stamford,) Sunday evening the 16th; at Wilton, Friday evening the 21st, and at Somers, Sunday evening, Nov. 23d.

Br. James McLaurin will preach at Centreville Nov. 16th (to-morrow), and at Monroe Nov. 23.

Br. Bulkeley will preach in New Windsor, Orange co. Monday Evening 17th; in Salisbury, Tuesday Evening 18th, and in Washingtonville, Wednesday Evening 19th.

Br. Asher Moore will preach in Westerly R. I. the first Sabbath—in New-London, Conn the second and fourth Sabbaths, and in Norwich, Conn. the third Sabbath in each month, until further notice, commencing on the first Sabbath in Nov.

Br. Bulkeley will preach at Annsville, or Peekskill, 1st Sunday; in Milton the 3d Sunday, and in Collaburgh and Sing Sing, the 4th Sunday in each month, for the year ensuing.

Original.

PRAYER.

Lord teach us to pray.—*Luke xi, 1.*

This request was made by one of Christ's disciples, and was answered in the following words, "When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come: Thy will be done, as in heaven, so in earth." And Paul who was taught of Christ, said, "I will that men pray every where, lifting up holy hands without wrath or doubting." Now if the apostle prayed according to the direction of Christ, and followed this direction in his own letter to Timothy, did he not believe without doubting, that the Father's kingdom would come and his will be done? Yes. For he says he believed all things which were written in the law and the prophets; and the prophets had taught him that the Father's kingdom should come, and that his will should be done. Daniel says concerning this kingdom, "There was given him (Christ) dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." And in Chap. vii, 27, "his kingdom is an everlasting kingdom, and all dominions shall serve and obey him." And the same prophet says, Chap. iv, 35, that the Most High, "doeth according to his will in the army of heaven and among the inhabitants of the earth." Hence the apostle was taught that God "worketh all things after the counsel of his own will," in heaven and on earth, that his will will be done, "and all dominions shall serve and obey him." Then he could pray in faith for that kingdom to come, which is to be universal, and pray in faith for God's will to be done in the final reconciliation of all mankind to himself.

The same apostle recommends that "prayers be made for all men," and made "without wrath or doubting," believing that "God will have all men to be saved and come unto the knowledge of the truth." Now no man can consistently pray for all men, nor pray as the apostle here directs, except a Universalist. For how inconsistent it is for men to pray that God will do what they are fully convinced he will not do. The Limitarian believes God will not do his will, because he will not save all, and yet ye pray for the salvation of all! That is, he prays that his own faith might be false, and thereby confesses that the christian's faith is not to him desirable. He says that the doctrine of endless misery is one of the most important doctrines of Christianity, and yet he prays it might be false!! O consistency where art thou! What! the doctrine of Christ and his apostles so repulsive to the better feelings of the heart, that they pray it might be false? Infidelity itself would rejoice at it, but humanity and christianity weep over such a prayer.

Now the truth is, and I wish it to be remembered, that no man can strictly follow the direction of Christ and his apostles to pray, except he believes without doubting, that God will accomplish his will, and that "all dominions shall serve and obey him." Reader this is the belief which is agreeable with our desires, and accordingly agreeable with Christianity, for the truth of which we can pray with rejoicing.

Cedarville, N. Y.

O. R.

THE BRIDAL DRESS.

She stood in beauty by the side
Of him, her love, her boast, her pride,
Clad in her bridal dress;
Yet who could dream that sorrow's storm
Would beat upon that fragile form,
In all its loveliness?

A few moments since, I held in my hand and examined a piece of crimson silk, the remnant of a bridal dress, worn by a first woman who placed her foot on the shores of New-England, and clad in which she embarked in the vessel which was to bear her from her home, to these then desolate shores. As I viewed the firm and

still gorgeous fabric, my mind was insensibly led to dwell on those days of trial, and to a vivid sense of the mingled feelings with which the breast of the wearer must have swollen, as she took the last step, and threw a last glance on the shores of her native land.

I invite the reader with me to 'roll back the tide of time,' and in imagination, to view the solemn, the impressive scene. The affianced ones had stood up before the altar of God, and pledged to each other their faith, their love, their all; yet with what a prospect before them! Had the young, tender wife, the hope of peaceful enjoyment near the home of her fathers, and amidst those scenes which youthful pleasures had rendered dear, and youthful affection had hallowed; had she the cheering expectation of drawing around her a circle of young, loving and joyous friends, to partake in the delight with which her heart was overflowing? Ah, no. True, she bound her fate to that of one whom she loved, but beyond the light of his presence and support, all was dark and gloomy indeed.

She passed from the bridal ceremony, not with the congratulations, but with the tears, and sighs, and farewells of parents and friends; not to a quiet, comfortable mansion, but to the narrow decks of a crowded ship; not to the stillness of domestic peace, but to the noise and tumult of the broad ocean; not to the pleasures of a near fireside and a crowd of happy acquaintances, but to a distant and uncultivated land, a savage race, and a dwelling—she knew not where! does not this seem sufficient to appal the stoutest heart, and shake the firmest resolution? It appears almost strange that man, with all his hardihood and strength, should have ventured on so remote and uncertain an expedition; but that a female, a weak, youthful female, should so overcome the feelings natural to her sex, seems impossible. Yet it was so; and in the very front rank of the band of pilgrims, and foremost in enduring hardship and trial, were found women; noble, firm-minded women; and those too, whose previous lives had fitted them for any thing, but the fatigues and privations of a settler's life. They came in the fullness and the firmness of their love; in the strength of their nature, they endured; and by their unwavering determination in times of difficulty and danger, were often the means of saving the infant colony from destruction. They were, in truth, guardian and guiding angels, and by them were the sick healed, the feeble sustained, the fainting revived, and the strong hearted made to rejoice in hope.

What a speaking testimony to the noble nature of confiding woman! Of all the instances of female love which are written in the pages of story, (and the history of the settlement of our country is full of them) there is none which seems to me more beautiful or affecting than the one I have noticed, none which bears a stronger witness to the excellence of woman's nature. It has often been said, that great events only can fully develop the powers of man, and it may be as truly remarked, that in great emergencies and trying scenes, woman has often exhibited a firmness, a contempt of suffering and danger, that puts to shame the boasted courage and endurance of the other sex. Whoever studies the record of the sufferings, the unceasing toils, the hunger, the thirst, the nameless trials endured without a murmur, and even with cheerfulness, by the wives of the early settlers, will rise from the perusal with feelings of respect for the sex, increased an hundred fold. Ladies of rank, who had been bred amid the luxuries and pomp of courts, left their splendid mansions to bear 'the pelting of the pitiless storm,' the terrors and rigor of an unknown climate; and those of humbler station, but to whom the name of 'savage' and 'desert' were

equally appalling, relinquished their homes, parted from parents and friends, and went with their husbands, to try the fortune of the wilderness.

I shall not inflict on the patient reader, a tedious eulogy on our pilgrim mothers, for this task has already been too well done by others to need repetition; but it will not be deemed amiss, I think, to direct the eye of the maiden, the young wife, and even the matron, to those patterns of faithfulness, constancy, firmness, courage and love. Human nature is weak; and there are frequent seasons when individuals of both sexes need to be encouraged and assured; when it becomes highly proper, and even necessary, to direct the attention to what has been done, as an incitement to do; to what has been suffered, as an inducement to endure; to what has been accomplished under the most unfavorable circumstances, as a reason and a motive for toiling to do one's duty in every sphere, however limited, or however broad. It is useful to seek good, moral and religious examples, in those of our sex who have lived before us; to compare ourselves with them; to aim at reaching the perfectness of their moral, intellectual or religious stature; and to endeavor to strengthen our characters, and to call into exercise such good qualities as we may possess, by a noble, high-toned and dignified emulation.

I call, then, upon her who is surrounded by troubles, upon whom the ills of life have weighed with a heavy pressure, who is perhaps among strangers, lone, sorrowful and distressed, to look back; to dwell on the deeds of those who came to make their home in a wilderness, to take courage from their example, to seek support as they sought it, from the word of God, and to bear strenuously down the seeming evils that threaten on the right hand, and on the left.

I offer a noble example to the repining wife. It is that of a woman nursed in the lap of plenty, whose head not even the winds of heaven had visited roughly, and whose whole life had been unclouded and serene, leaving the home of her fathers, the land of her birth, and clad in the bridal garment, embarking with her chosen one, to meet the anger of the sea, the dangers of a foreign land, and the opposition of a savage race!

I call on her, whom Providence hath turned from the highway of affluence, to the humble path of poverty, if ever a spirit of discontent seeks entrance into her heart, to deny the visitor, at least until she can remember those who voluntarily resigned the richest temporal blessings for a log cabin, a dreary wilderness, and a wintry climate; cheered and illumined however, by resignation to the will of him, who giveth and who taketh away.

I call upon the thoughtless maiden, whose idol is admiration, who measures life only by the hours spent in the light dissipations of fashionable society, to compare the routine of her life, with that of those who sought a home in this land; to pause and consider, whether the lives of the female pilgrims teach not a speaking lesson; whether they bear not loud and clear testimony against so manifest a perversion of the intellect of woman.

Finally, should this meet the eye of one who is about to unite her fate with that of another, may she profit in all things by the example set before her, and imitate the constancy, the devotion, the firmness, the untiring love of her who began her pilgrimage to a wilderness home, in the bridal dress.—*Ladies' Repository.*

Envy, malice, and double-dealing have always a difficult part to act, and are ultimately confounded by their own projects, and ruined by their own operations. On the other hand, simplicity and sincerity are not obliged, to use a mask, but always walk in a plain way.—*Dr. A. Clarke.*

MESSENGER & UNIVERSALIST.

SATURDAY, NOVEMBER 15, 1834

SUNDAY EVENING LECTURES

At the Orchard-st. Church. Subject for next Sabbath (to-morrow) evening, Luke xiv, 20, "And another said, I have married a wife: and therefore I cannot come."

REV. HOSEA BALLOU,

Of Boston, will preach in the Orchard-st. Church, MONDAY EVENING, Nov. 17th, (next Monday evening,) commencing at 7 o'clock.

CHRISTIAN CHARITY.

The Catholic Church at Cold Spring.

In the last No. of the New-York Mirror, we have a beautiful engraved view, (on wood, by Adams,) of the new Catholic Chapel, recently erected in the village of Cold Spring, on the Hudson. Accompanying the View are some editorial remarks of the Mirror, which we take pleasure in copying, both for their chaste expression and the broad spirit of charity which pervades them. We rejoice the more in meeting them now, because we have noticed some hard and bitter sayings, in allusion to this very Church, from the pens of those who profess, and loudly too, to be the humble followers of the Friend of sinners. Were we to judge from the manner and language of these latter, had they the power, the wrath of heaven would descend in storms of fire to sweep away every vestige of these idolatrous temples, if it did not carry with it, in its work of destruction, their poor devoted worshippers.

Let it not be supposed that in these remarks we are countenancing papal supremacy, or papal absurdities. We should as deeply regret the ruling influence of the Romish Church in our country, connected with state concerns, as any one, and we as deeply deplore her errors, as we conceive them to be. But we never expect to see her converted from the error of her way, by violence, or by applying to her hard names. Christians should be slow to use such weapons. They never were sanctioned by the Master, and more than that, they never yet accomplished any good. We may, it is true, triumph through them for a time, but a reaction must come, and sadly will those feel it who have called it down upon themselves.

But aside from every consideration of policy, there is no possible justification for this species of opposition from one class of professing Christians towards another, in the example of our divine master. In recurring to the early history of the Christian Church, we see its first out-breakings, and that under the immediate observation of the Savior himself. And we may there learn, too, of the pointed reproof which it received from him. On one occasion in particular some of his immediate disciples came to him in much zeal with their complaints. They had found some who were casting out devils in his name, but they followed not with them! and like every prescriptive zealot, from that day down to this, probably wantonly power to consume them instantly! And what was the reply of the compassionate Jesus? Oh, that it were engraver deeply on every heart! "Forbid them not: for he that is not against us, is for us." What a lesson this to the unfeeling bigot! And would to heaven that a large portion of professing Christians at the present day might be influenced by its teachings.

We may be asked, what shall be done to check ambitious zealots? When denunciations are manifestly making every effort to obtain the ascendency as denominations, shall we not oppose them? Never—as Christians, by un-Christian means! Warn community faithfully, zealously, but never forget your profession—that of Christians—do every thing in all long suffering and charity. "Judge the tree by its fruits." If they "cast out devils" in the spirit, as well as the name, of Christ, what have you to object? But, if they do not, you surely can abundantly show the warring between their profession and their practice without resort to abuse. And the good sense of community will sooner or later triumph in the cause. Evils may exist for a time, but so long as the minds of men can be kept enlightened, these evils will carry with them their own remedy. "Weeping" to the Church, "may endure for the night, but joy cometh in the morning." Scrupulously live the religion of our Savior, and you will not long want for associates. It has wound its way to the effectual overthrow of the pomp and splendor of state religions—it ever will, if practised in sincerity. It is only when its professors depart from its simplicity that it loses

that power and influence which it is calculated to exert over the characters and conduct of men.

There is one remark, in the extract which we make from the Mirror, below, worthy of especial attention. We allude to the one, that "the walk to the house of God should be through smiling fields, shaded by the verdant luxuriance of forest trees—the atmosphere which floats around should be the pure, fresh air of heaven, breathing serenity and peace." The idea is a happy and beautiful one. Every thing which surrounds the Temple of our worship to the living God, should indeed be quietness and peace. By it the angry passions of man are hushed to rest—the mind is lifted from the groveling ropensities of earth, and receives therein a rich foretaste of the pure and spotless joys of heaven.

But while it is apparent that all should be joy and harmony without and around, the Temple, it has occurred to us that it is equally important that joy and peace should reign within. While all nature is rejoicing in smiles without, the glad notes of praise and thanksgiving should resound within its sacred walls.

We have supposed in our mind a weary pilgrim of earth, approaching "a shrine where all who worship the same God and depend for salvation on the same Savior," ought to lay down their loads of care and trial, whether imaginary or not, and offer up their hearts deepest gratitude and affection to Him who is alike mindful of all their real wants. We have supposed his way through some of nature's loveliest haunts, like the beautiful sketch if you please, now before us, where all "above, around, beneath," is attuned to harmony and love, and the mind, catching the spirit of inspiration which pervades the whole scene, is carried beyond all terrestrial things, and is lost in its contemplations of that ocean of unalloyed bliss which awaits the children of humanity, when they shall have been clothed upon with immortality and endless life—where every faculty of his own soul joyfully responds to the notes of universal praise and gladness about him. We have supposed all this, and we have then followed him still farther. We have seen him open the gates of the sanctuary and pass in to the worship of a God of love, of wisdom, and of power.

But mark! he is riveted in astonishment! There stands the professed minister of that better covenant founded upon better promises—a professed messenger of glad tidings and mercy to a sin-sick world! But what a messenger! Al the fury of a demon is depicted in his countenance. The dark, withering curses of a wrathful and incensed Deity are rushing in torrents from his lips upon his deeply agitated auditors. He leans over his desk and sketches in bold and vivid colors the horrors of the dark abyss of the damned; the storm of divine vengeance gathers thick around, till the "head becomes dizzy, and the heart faint," and his too credulous victims imagine themselves actually plunging into its measureless depths! Our, but a moment since, joyous worshipper is chained to the scene in awful consternation, till the wild, perhaps death shriek of the maniac starts him from his "dream of horror;" but to the conviction almost at first, that he is indeed surrounded by howling devils and damned spirits!

Oh, what a reversion of feeling is there! How does his heart sink within him, as he surveys about him the awful contrast of all that his senses experienced without. Like the miserable and deluded worshippers around that terrific shrine, he settles down into hopeless despair, or rushes out from its view in horror, exclaiming as he goes, "if this is the God of Revelation, give me the God of nature, or no God at all!"

But thanks to the Father of Mercies this is not His character, and although Temples erected to His worship have been too frequently darkened by such scenes as we have alluded to above, we rejoice in the conviction that they have in a good degree lost their power of harming, and that they will pass away and be remembered only as the impressive scenes of some frightful dream.

We again commend the extract to the reader's attention, for its spirit of charity and good will—that "essence" of religion which overlooks the barriers, we hope, of all "modes and forms," and "recognizes the worshippers of the same Creator, as fellow-creatures and fellow-Christians, looking up to the same Almighty Source in this life, and the life everlasting." We are glad to meet such sentiments in so widely circulated a Journal as the Mirror. They will do good. And it is only when the Press thus stands out calm, yet decided, in reprehension, that those dark and narrow prejudices of the bigot receive their most effectual rebuke.

God grant that such presses may multiply, or prosper, till their influence is universally felt.

The Chapel, to which the remarks of the Mirror are in allusion, was consecrated, after the manner of the Romish Church, on Sunday Sept. 21.

"The scene was most impressive. It was a calm sabbath morning, full of quiet and repose, accompanied by a slight haziness of the atmosphere, that communicated a soft and gentle hue to the surrounding hills, and disposed the mind to corresponding impressions. It was in the midst of the most majestic of His works, that a temple was to be consecrated to the God of nature and of nations. The area within being insufficient to contain the visitors and congregation, many of the latter might be seen kneeling without on the hard rock, and offering up their silent devotions. Religion never looked more solemn or more divine, than when its rites were thus administered on the rock of ages. Choristers responded to the strains of the amiable and venerable bishop, whose gray hairs added dignity to his devotion, and a fine band of music attended, whose notes might be heard in the recesses of the mountains. It was a scene we shall not soon and wish never to forget, for it was full of lofty inspiration, accompanied by associations of religion, of charity, and of philanthropy.

We could not help cherishing the hope, that the erection of this chaste and elegant little building, might form the commencement of an era of good will among all religious denominations. It seemed to us like the temple of peace; as the shrine where all who worship the same God, and depend for salvation on the same Savior, might come and lay down that load of unchristian antipathies which has separated mankind into inveterate factions, and deluged the earth with blood. Its history should be told, that the example may be followed.

The village of Cold Spring and its neighborhood, from various causes, had become the residence of a large number of poor Irish Catholics, and though there are churches of various denominations at that place, there was not one to which they could resort without hearing their faith questioned, and the objects of their veneration called by the most opprobrious names, agreeably to the orthodox practice of too many of the preachers of that religion which is all charity, all philanthropy, all love to our fellow creatures.

These people were too poor to provide themselves with a place of worship, and to none are the rites of their religion more important to their social habits and morals, than the laboring classes of the catholic church. In this state of things, a gentleman, having large interests in the neighborhood, Mr. Gouverneur Kemble (we hope he will pardon us for mentioning his name) came forward to their assistance. He gave them the ground on which the church stands, and a considerable portion of the means for its erection, besides furnishing the plan, and giving a paternal superintendence to its progress and completion. The indefatigable exertions of the Rev. Mr. O'Reilly, pastor of the congregation, supplied the remaining funds. Mr. Kemble is a protestant and so are we; but this shall not prevent our bearing testimony to the liberal and philanthropic spirit, which, overlooking the metaphysical refinements of religion, resorts to its spirit and essence, and recognizes all the worshippers of one Creator, and one Savior of the world, as fellow-creatures and fellow-Christians, who, however they may differ in modes and forms, look up to the same eternal source in this life, and the life everlasting.

Convenience and necessity are often found in conflict with the natural taste of mankind for the picturesque and beautiful: and in nothing more remarkably so, than in the location of religious edifices. If it were possible, we would always have our houses of worship isolated from

the busy haunts of traffic and of pleasure. In cities this can never be effected; but in the country we delight to see the sanctuaries of religion standing apart from amid the common scenes and objects of worldly care and interest and occupation. They should be held sacred from all sights and sounds of earthly import; the solemn stillness of their presence can only harmonize with the murmur of the breezes, the mysterious rustling of the foliage, and the thousand soothing tones of nature's music. The walk to the house of God should be through smiling fields, shaded by the verdant luxuriance of forest trees—the atmosphere that floats around should be the pure, fresh air of heaven, breathing serenity and peace; the objects that it offers to the eye should be only such as invite to serious meditation, with no intruding incident or object of the world's contaminating impress, to break the chain of humble aspiration, that would lead to heavenly things. The throne of religion is man's heart; but nature, in her calm untrammelled beauty, is religion's meekest empire."

OPPOSITION TO UNIVERSALISM.

The character of the opposition to Universalism is, with some honorable exceptions, very peculiar. The object of our opposers seems generally not to be the overthrow of Universalism by scriptural arguments, by fair and honorable means, but by calumny and abuse to make it hated. No language is too severe, no falsehoods too glaring to be employed against the doctrine of God's universal grace. To show that we do not exaggerate but speak the words of truth and soberness, we propose making a few extracts from an article headed *Universalism*, purporting to have been written at Union College, and which has lately been published in the *Christian Intelligencer*, of New-York. The writer asks the EDITORS to make room for his article if they think it worthy of insertion. By inserting it the editors have endorsed the sentiments it contains. The writer commences by saying,

"Of all the numerous doctrines which Satan's emissaries have abetted and promulgated, there are few, if any, that involve greater absurdities and wickedness, than that of Universalism."

This is Calvinistic charity. Universalists are "Satan's emissaries," and Universalism involves the greatest "absurdities and wickedness." The writer thinks it a "slight thrown on the character of the Deity," to believe in the salvation of all men. According to this reasoning it is the most honorable to believe he will everlastingly damn *nineteen twentieths* of his own children. "What is the chief end of man? The chief end of man is to glorify God and enjoy him forever." And yet it is a "slight," a reflection upon the Divine character to believe that he will secure the great end for which man was created! This we suppose is Calvinistic logic. We proceed:

"God is love," is the ensign of their faith; Christ came on earth, say they, to save the entire human family from their sins. And in despite of our rebellion against Almighty God our Maker; in despite of our depravity, our unbelief, the corruption of our hearts, non-conformity to the requirements of the divine law; in despite of the express, unequivocal, and most solemn denunciations of wrath against the finally unregenerate, contained in God's word, which they, in common with us, make the only standard of their faith, they boldly profess and teach with unblushing assurance, the pernicious doctrine, that God will not punish sin with eternal death."

Now there is something highly censurable in believing and teaching "with unblushing assurance," that Christ will actually accomplish the sole object of his mission! Really, if our writer and his friends are determined to be "unblushing" infidels, we could wish they would be satisfied without laboring to "seduce others from the path of moral rectitude into this vortex of error." The writer, it seems, would believe that Christ shall eventually "save the entire human family from their sins," were it not for "our rebellion against God, our depravity, our unbelief," &c. &c. Pray, sir, had it not been for this very rebellion, depravity, &c. should we have needed a Savior at all? But then he tells us there are

"express, unequivocal and most solemn denunciations of wrath against the finally unregenerate." Will the writer or his learned endorsers be kind enough to refer us to those denunciations of wrath against the *finally unregenerate*. The Scriptures teach us that "in the name of Jesus every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." Where then are the "finally unregenerate"? The truth is, the word of God knows no such characters. It does not contain the terms *finally unregenerate*, *finally impenitent*, nor any others most distantly analogous to them. This it might be well for our writer and the editors of the *Christian Intelligencer* to know. Still Universalists teach "that God will not punish sin with eternal death." *Eternal death!* Here is another term which is not only unscriptural, but anti-scriptural. But let this pass. After penning the paragraph last quoted the writer cannot refrain from an expression of astonishment, and he breaks out in the style of Dr. Brownlee, thus:

"What Heaven-daring insatiation is this! what a culpable misconstruction of those sacred truths given us by the Omnipotent God, and intended for the regulation of our conduct, for our comfort and edification."

Endless misery must indeed be a vastly comforting and edifying truth. But we are nevertheless willing, so great is our love to our neighbor, to relinquish all claim to the *comfort and edification* this doctrine can afford. Be ours the humble consolation of believing that God is the Father and a Savior of all men." But the doctrine of *endless misery* is not only designed for our comfort and edification, but also for the regulation of our conduct. Its influence on the conduct has been, alas! too fully and frequently proved. The history of this doctrine in the Church is a history of intolerance and crime; it has been marked by cruelty and blood! But we pass on. The writer says,

"It seems almost incredible that in the present advanced state of the religion of the cross, there can any be found willing to hazard the existence of their immortal part upon so frail, so unstable a basis as this doctrine affords. Our wonder however ceases in some measure when we consider that the great majority of the persons embracing the sentiments of this denomination are INDIVIDUALS OF THE LOWEST AND MOST DEGRADED CHARACTER, and that there are even SOME AMONG THEM CAPABLE OF COMMITTING ANY CRIME, AND STEELED AGAINST THE ADMONITORY VOICE OF CONSCIENCE, build their hopes for futurity upon this doctrine, because they find it most convenient to believe that after having filled up the measure of their sins, they have nothing to do but enter upon a "rest prepared" not "for the children of God," as the Scripture says, but for the children of the evil one."

This is truly characteristic. Will the reader peruse this paragraph a second time. Now the nameless scribbler who penned this infamous libel, may be so ignorant as to believe what he has here asserted; but what shall we think of the EDITORS of the *Christian Intelligencer*? Can they plead ignorance? For ourselves we cannot doubt that they know this to be false as perjury, that THEY KNEW it to be so when they gave it publication. Oh, if there be an endless hell, I tremble for the deliberate liar! Here the writer makes Universalists almost all knaves. The following paragraph will show them nearly all fools.

"It is the simple and uneducated almost exclusively that are led astray by the Sophisms of this sect. A man of plain common sense, I humbly conceive, cannot be deceived by the fallacies they employ. True it is, there are some among their ministers, possessed of more than ordinary ingenuity in perverting and interpolating passages of Holy Writ, and in so glossing over with the semblance of truth, the arguments they use, as to make their fallacy imperceptible even to sensible well-meaning men; but the many are compelled to follow in the well beaten track, and are remarkable only, for making assertions which they cannot prove, and assuming positions which they cannot maintain."

Observe, the writer humbly conceives, that "a man of plain common sense cannot be deceived by the fallacies they

employ." Of course none but men destitute of common sense are Universalists. True he says some of the ministers have uncommon ingenuity in perverting and interpolating passages of scripture. Interpolating? Ah we understand. The Universalists have manufactured or perfected all those passages that we so often hear quoted as from the Bible, but which have never been found in that Holy Book. "As death leaves us so judgment shall find us." "If ye die in your sins where I go ye never shall come." "God out of Christ is a consuming fire." "It is appointed to all men to die but after death comes the judgment," &c. &c.

Among these ingenious ones the writer tells us "ranks Mr. B—ll—u of B—n." Why not write the name backwards and in inverted letters, as the ancient Persians are said to have done the name of their devil? But this "emissary of Satan," our writer confesses, "is to say the least a subtle and dangerous man"—but dangerous only to the "illite, etc."

We now come to the reason our sapient writer assigns for the "violent and implacable rancor," as he calls it, of Universalists towards other bodies of Christians. He says,

"'Tis true, we conform to the spirit of the law in a degree somewhat greater than they—observe religious ordinances more—hold daily communion with our God, and implore constantly the forgiveness of our sins. But why should these things incite them to vent upon us their spleen? There surely can be nothing culpable in worshipping God, and in striving to lead virtuous and unexceptionable lives. Why then do not their ministers manifest towards us "brotherly love and charity" instead of the ill will their sermons so palpably exhibit? The reason is clear. The fact is, they cannot bear to see the prosperity and continual increase of those churches which maintain a doctrine so diametrically opposed to their own, and which aims a deadly blow at their "system of lies."

This reminds us of a certain Pharisee who went up into the Temple to pray. But we must acknowledge we do not envy the writer his piety. Nor do we feel disposed to congratulate a professed Christian who is so shameless in making his boast of religion and virtue. "Ye shall know them by their fruits." Again:

"In what a deplorable condition would society be, were this hurtful doctrine that "all men shall be saved," to prevail extensively in our world—and were all in reality to believe their salvation ultimately secure, no matter how culpable in this life their conduct, how nefarious their deeds. Brazen faced guilt would stalk unabashed in our streets, and men irresponsible for the actions they performed, regarding no standard of moral rectitude and restraint by no fear of retribution would convert, by their vices, this earth into a hell. Satan would view with princely pride our sanctuaries polluted, and Zion made literally a desolation, the race of man conformed to his will and performing unhesitatingly his service and commands."

This is almost in the language of Dr. Brownlee. The argument is, that the fear of an endless hell is all that restrains men from every crime. We sincerely pity the christian who has adopted so dangerous an idea. It makes him a slave, banishes the love of God from the soul, makes the heart callous to all the mild persuasion of the gospel, and leaves man a stranger to Christ and his salvation.

We will pursue this subject no farther. It is painful thus to expose the folly or the malice of a fellow mortal. We appeal from the decision of our bitter and persevering foes to the less partial tribunal of the public and the impartial judgment of God. For the cause we have espoused, we have no fears. The power and the malice of man are wasted in vain in opposing it. It is the cause of truth, the cause of God. He will sustain and prosper it; and it shall eventually triumph over every unholty passion, every prejudice, and embrace and bless a world.

We cannot close without exhorting our readers to repress anger and wrath, even under the severest provocations—to pity our mis-guided enemies rather than indulge a single feeling of unkindness. Remember, brethren, to obey the Lord's command: "Love your enemies; bless them that curse you; do good to them that hate you and pray for them that despitefully use you and persecute you." And "giving all

diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." S.

THE PRIZE TALE.

Br. Skinner, of the Magazine and Advocate, after favorably noticing the Prize Tale, by our esteemed friend and sister in the faith of a world's salvation, Miss Kinney, published in No. 1, of this volume, says, "we shall improve the first opportunity of laying it before our readers, and thereby enriching our columns, unless Br. Price should veto the design."

If that is all, Br. S. publish it by all means. We would not on any consideration confine it within our own limited influence. We procured it expressly for circulation. Let it go then as extensively as may be, and do all the good it can.

It is true, we are preparing to issue an extensive edition in Pamphlet form, and have only delayed it thus far from a press of other business in the office, but nevertheless, it can be read in our publications as well as in pamphlet, and will undoubtedly reach vast numbers through them, who would otherwise never see it. In the mean time we shall undoubtedly find room for all that we issue in pamphlet form.

Let it go then, we again say, as widely as it may, and should it meet, in its course, some bigoted and over-zealous father, or mother, or brother, or sister, may God in his infinite wisdom and power so apply its faithful delineations to their hearts and consciences, as to soften down their unnatural feelings, and imbue their minds with that love and kindness which He has manifested towards them, and all our race, and which they by their conduct, have been strangers to.

* * Since the foregoing was in type we have noticed the request of Br. Drew of the Maine Christian Intelligencer. In the above Br. D. has a satisfactory answer to his request. We admire old Dr. Franklin's "sayings and doings," and have no manner of objection to the deductions of Br. D.—At the same time we sincerely thank him for his warm hearted notice of the paper, and the efforts of its conductors, and we tender the like acknowledgments to others who have noticed its entrance upon another year of our labors. May success attend us all, and we think it must, if we are only faithful in the discharge of our duties. We have a noble field before us. Let *prudence* and *perseverance* be the watchword, and all shall be well. P.

PERSECUTION.

A subscriber on Long Island, to whom we have sent the Messenger eight or nine months, writes us that he has been a member of the Presbyterian Church for 18 years. He has been suffering much of the time severe illness for more than four years, but under his bodily afflictions and in the solitude of a sick chamber his heavenly Father has been pleased to manifest fully to his understanding His loving kindness and enduring mercy. In his own language, "I became a Universalist, since I lost my health, reading my Bible in a sick room." But like the Apostle, he is called "to suffer reproach," for the expansive nature of his faith, being now, (as he says,) "under an indictment for heresy, by the sessions, for not believing in the endless damnation of my kindred spirits." He continues, "but blessed be God I can face kings and counsellors. I have had endless damnation pronounced upon me by the priest, on my sick bed, but notwithstanding the storm and tempest of his language, my hope fell not, for it was founded on a rock, and the gates of that hell he so frightfully depicted could not prevail against it. I am loaded with curses from the priest, deacon and levite—from the child to the man of grey hairs; but I fear them not, for my cause is the cause of truth, and my soul shall bear witness to it in life, and I trust also in death." He says further, "were I able, I could acquaint you with the most shameful treatment you have heard of in a long time."

Is it not strange that there are no circumstances or situations in life which afford a protection against the bigot's abuse—that the man who deviates in the least from their views must be followed in health and in sickness, and even hunted to his very grave, with their denunciations? We commend our correspondent to the protection of that Being whose loving-kindness is but poorly manifested in the persecuting conduct of men. Let him continue to search the scriptures of divine truth, and the works of nature, for the character of his Heavenly Father, rather than the creeds of men, so shall his hope strengthen, and his joy increase. P.

ITEMS.

Br. M. Rayner, of Portland, is now on his way South, to spend the winter, preaching the glad tidings of the Gospel, to our brethren in that region. He delivered his message to good audiences and much to their acceptance in the Orchard-st. Church in the afternoon, and in the Greenwich in the evening of Sabbath last. He lectured again at the Orchard-street church on Wednesday evening. His society in Portland at their annual meeting in Sept. passed some resolutions in relation to his Tour to the South, in which they give their cordial assent to his absence for a few months, and express the highest approbation of his pastoral labors with them, and their unfeigned respect and friendship for him personally. This cannot but be gratifying to our aged brother, and it will serve also as a guarantee to our southern friends that he will be no unworthy visitor among them.

A letter from a worthy friend and subscriber in Kingston, says, "I have succeeded in obtaining four additional subscribers in this place, which I hope will be the means of opening the eyes of many others. I have not heard the sweet words of peace and salvation proclaimed by any of our brethren since last April, and were it not for your excellent paper, I should be lost, almost, to the promulgation of the gospel of grace. But it is a great consolation to me. I can assure you. We did once undertake to form a society here and in Rondout, and build a church, but we have met with such opposition from people who profess to be Christians, that we have made but little progress. We wait a preacher to come among us, and then I think we could do something, let the good people say what they will." We should rejoice greatly could the laudable desires of our friend be gratified, and we hope that it may not be long ere the truth will be stately proclaimed there to those disposed to hear. Br. Bulkeley we suppose was in the vicinity on Wednesday evening last. Let our friends there commence a subscription, raise what they can to compensate a preacher, and advise us of their wishes, and we will send them one whenever it is in our power. All it wants is a regular, determined beginning.

The Trumpet of the 1st inst. contains another letter from Wm. Delaney, dated "Pugwash, Nova Scotia, Sept. 16th, 1834." We have formerly published a letter from this individual giving encouraging information of the progress of Universalism in that region. The present letter gives a cheering account of things. A church was organized the 13th of July, and is highly prosperous. Since his letter in April last, six individuals have come out from the Presbyterian Church and connected with them, who were formerly very zealous in their partial doctrines, but now equally so in Universalism. They have a meeting house raised on a beautiful eminence, and expects to have it wholly completed next Spring. May the blessings of heaven crown their exertions.

Br. N. Doolittle, in the Magazine and Advocate of the 1st inst. notices a slanderous statement of a Rev. Hiram Shepherd, a Methodist preacher of Vestal, Broome co.—The story is in this wise—"In a certain place where the members of a Universalist church, were collected for the observance of the Communion, [How is this? According to their usual representations, Universalists never have anything to do with things serious or sacred,] the Deacon, in passing the wine, said to one of the communicants, who rather hesitated, "*Damn you, take hold.*" Br. Doolittle says this statement has been made by the Methodist preacher in private and in public, and particularly in a conference meeting, as an evidence of the corruption of Universalist churches. Br. D. promptly, and very properly, calls upon Mr. Shepherd for proof of his story. We presume he will call in vain, for we feel confident, it is a cold, malicious slander.—Is it not astonishing, that our opposers will continue to resort to such tricks, instead of argument? Admit its truth, and what does it prove? Why, that a *professed* Universalist acts totally inconsistent with his profession. Has the Rev. gentleman wore the sacred garb for twenty years past? If so, he may recollect an abundance of such stories against his own sect, in their weakness. Let him ponder the subject well, ere he moves the tongue of slander himself. P.

CAMBRIA, N. Y.

It will be remembered that in the first No. of this volume in a notice of its contents, we spoke of the Prize Tale, and remarked "that some might regard one scene in it as a high wrought picture, but that circumstances had recently come

to our knowledge, sustaining the delineation almost to the letter." We have just received a letter under date of "Cambria, Niagara co. Nov. 4th, 1834," putting some interrogatories in the case. Although the body of the letter is in a very plain hand, we cannot make out the name with any degree of certainty, and it is therefore no better than an anonymous communication to us, for we know not whom to address. If the writer should chance to see this and is a sincere "seeker" after truth, if he will communicate with Mr. George Sweet, of Cambria, and through him to us, we will endeavor to satisfy him of the "fact" in the case to which we more especially alluded, in our remarks. We do not design to make assertions without we think we have good reasons therefor, though we are liable to misinformation, we know, as well as others. P.

A VISIT FROM THE DEVIL.

The following notice of a friendly visit from the Devil, with the accompanying comment, we find in the Inquirer and Anchor, from the pen of Br. Williamson.

"A writer in the Magazine and Advocate, over the signature of H. S***r, relates the following occurrence, as having recently transpired in the neighborhood of Richford, Tioga co. N. Y. A certain Baptist professor, had his mind exercised much upon the doctrine of Universal salvation. While he was in a manner halting between two opinions, the devil came to him on two successive nights in his sleep, and informed him that the doctrine was false and pernicious, and if he embraced it, he (the devil) would have him and carry him forthwith to hell. By this, the man took warning, and refused to embrace the doctrine of the final 'restitution of all things.'

This we call 'very good.' We have only one comment to make. We take it for granted, of course, that it was the real Simon Pure, 'Auld Hornie' himself, that visited the man, for our Unitarian friends are so well acquainted with him, that they would doubtless know him, even in the night. Our comment is, that this Baptist man is not the only one who will believe the devil in preference to God.

May we be allowed an additional comment? It is admitted on all hands, we believe, that the greatest object and desire of the Devil is the increase of his 'Kingdom. Is it not strange that the wily old gentleman should take so much pains to prove the falsity of a sentiment that was peopling his realms so fast, as some suppose Universalism to do? Really, he must be a very foolish devil, thus to drive from his embrace those so bent upon rushing into it as this good man appeared to be. But this we suppose is the glorious "mystery" of consistency! P.

Br. Warren Skinner, of South Shaftsbury, Vt. delivered the Election Sermon before the Vermont Legislature on the 9th ult. It is spoken of by the Watchman as an able production.

Married.

In Philadelphia, on Monday evening, 3d inst. by Evangelist Able C. Thomas, Mr. IRA M. COLUM and Miss NANCY F. FREEMAN, both of Philadelphia.

In New-York, on Sunday evening 2d inst. Mr. ASAHEL Y. RICE, and Miss NANCY W. daughter of Mr. John Halstead.

In New York on the 4th inst. by Rev. T. J. Sawyer, Mr. GEORGE N. FOOT and Miss MARY ELIZABETH ST. JOHN, both of New-Canaan Ct.

In Newtown, Conn. on the 5th inst. by Rev. A. Case, of Danbury, Mr. ELIJAH TAYLOR, of Danbury, and Miss DELIA SHEPHERD, of the former place.

In Somers, N. Y. on the 10th inst. by Rev. A. Case, of Danbury, Conn. Mr. MORGAN T. SMITH, of the firm of Lockwood, Rich and Co. of New-York, and Miss CLARISSA, daughter of Thaddeus Crane, Esq. of the former place.

Died.

In New York on the 5th inst. Mrs. DEBORAH, relict of the late Gershom Ludlum, aged 73 years.

On the morning of the 6th inst. after a short illness Mr. SOLOMON BURTOS in the 26th year of his age. He has left an affectionate wife to mourn, and an infant son to suffer his loss. God grant to sanctify this dispensation of his providence to their good.

Universalist Books.

Of various kinds, may be had wholesale and retail at the Messenger Office, 2 Chatham-Square, N. Y.

LOVE NEVER SLEEPS.

"Love never sleeps!" The mother's eye
Bends o'er her dying infant's bed;
And as she marks the moments fly,
While death creeps on with noiseless tread,
Faint and distress'd, she sits and weeps
With beating heart! "Love never sleeps!"

Yet, e'en that sad and fragile form
Forgets the tumult of her breast;
Despite the horrors of the storm,
O'erburthen'd nature sinks to rest:
But o'er them both another keeps
His midnight watch—"Love never sleeps!"

Around—above—the angel bands
Sloop o'er the care worn sons of men;
With pitying eyes and aghast hands,
They raise the soul to hope again:
Free as the air, their pity sweeps
The storms of Time—"Love never sleeps!"

And round—beneath—and over all—
O'er men and angels, earth and heaven,
A higher benediction! The slightest call
Is answer'd—and relief is given
In hours of woe, when sorrow steep
The heart in pain—"He never sleeps!"

Oh, God of Love! our eyes to thee,
Tired of the world's false radiance, turn;
And as we view thy purity
We feel our hearts within us burn:
Convinced, that in the lowest depths
Of human ill, "Love never sleeps!"

AUTUMN.

The melancholy days are come, the saddest of the year.—Bryant.

September! mellow, golden sunset of the year's departing glories! too soon are thy skies of gentle radiance obscured and thy breezes of delicious fragrance succeeded by the scowling clouds and fitful blasts of October—the evening twilight of the fading year! Nature has commenced in earnest to disrobe her of her glorious mantle of life and verdure—the leaves, which but yesterday were bright in all the variegated hues of beauty—and the brighter that their colors were but the pencillings of Death, arraying his victims in splendor for their sad, inevitable destiny—now withered, fallen, and lifeless, but cumber the walks they were wont to ornament and o'ershade, or impede the free flow of the rivulets that danced so late in joyousness and in melody beneath the screen of their umbrageous covering. The flowers which smiled so gaily from every bank and meadow, are gathered to the mighty receptacle of things that were—gone, not merely, but forgotten; and the lonely blossom which now chances to lift its shrinking head in some wind-sheltered valley, to meet the forbidding glances of the once genial planet, wakes emotions of pity rather than of gladness in the heart of the pensive wanderer.

Yet we are not of those who find sadness alike with sentiment—who can extract a sorrow as well as a moral from every change in Nature's aspects—who see alike in the cradle, the altar, and the peering of the first silvery tokens of age from among the dark locks of manhood, but steps in the great journey to the tomb. No, our philosophy is of a less despondent, and yet perchance as deep a cast. In the great chain of being, we would look beyond the single link which is present to our senses, and see future springs still bursting in triumph the iron bands of winter, and coming forth in all the freshness and beauty of youth—new worlds and fairer assuming the stations of the stars which have been quenched in the darkness of Oblivion, and Life awaking triumphant from the leaden slumber of Death. To the calm observer, therefore, we hold that there may be ample room for contemplation—none for despondency—in the change which has passed over Nature's ever-varying phenomena.

But Autumn in the Forest!—for it is there alone that Nature appears in her own majestic appraising, undisguised and unshackled by the fantastic trickery of man. It is there that we have learned to love her in her moods of gentleness, and to feel in the deep communings of

the spirit with her low, soft voices, that she hath lessons—ay, and pleasures—which the careless and the cold may never know. What a world of subtle and anon of mighty changes are comprised in the circle of a few brief weeks! At first, the exuberant foliage of Summer waxes fainter and less luxuriant—the dark green of balmy June is supplanted by a paler and a sicklier hue, from the simple exhaustion of the energy which called it into being. Anon the leaves assume a thousand fanciful colors, more brilliant and yet more varied than those of the dying dolphin, and the spectacle presented is more gorgeous and magnificent than the wildest dream of Eastern romance. But brief and uncertain is the duration of all earthly splendor. The biting frosts and chilling breezes of October soon wither indiscriminately the pale, the livid, the gaudy; and the spoils of a continent are trodden to the earth or scattered to the winds of heaven in promiscuous and undistinguished ruin.

And yet there is one scene connected with our forest reminiscences, which has come down through years unfaded from the tablets of memory, while many a fond and treasured recollection has crumbled beneath the iron hand of Time. It is of that deep, solemn rustle which accompanies the fall of the leaf in the far depths of Nature's else unbroken solitudes. When the first bitter frosts which mark the close of October are succeeded by the bright sunshine of a still yet bracing morning, it were a study for a poet to wander forth into the deep recesses of Nature's lonely temples, and listen to the sound of the thousands on thousands of withered leaves returning to the earth from which they sprung, each of itself so noiselessly, yet together forming a subdued, unbroken harmony, which may well attune the mind to pensive, perchance to melancholly contemplation. No monitor can more clearly, perhaps none more forcibly, reiterate the great lesson of mortality—the impressive "Dust to dust."

And yet there is another feature of the mighty revolution of Nature—the change from a redundancy of appareling to utter nakedness—which may not pass entirely unobserved. The disrobing of the great body of the forest, leaving but the skeleton of the goodly array which was so lately presented, brings prominently to view the unchanging evergreens with which it is more or less thickly studded. The tall pine bows deeper and sighs yet more audibly in echo to the moan of the passing breeze; the sturdy hemlock assumes a brighter green in the light of the ruddy sunset; and the dark fir waves fitfully to the howling blast which sweeps through its now unsheltered branches. The number of these unbending stoics of the forest seems to have increased almost infinitely, and the beholder is tempted to doubt that this can be the scene on which he so often gazed in the freshness and beauty of Summer, when scarcely one of these sombre giants could be seen towering above the majestic sea of verdure with which they were encompassed.

Yet not all dark is the aspect of unsullied Nature, even at this gloomy crisis. The glad sun looks cheerily if not warmly down into many a sweet alcove that his midsummer rays could never penetrate, and the Spirit of life still animates the most secluded recesses of her boundless domain, proclaiming that no spot illumined by the smile of Deity can be utterly lonely and desolate. Merry is the song of the ever-active squirrel, as he leaps from bough to bough of the leafless nut-tree in pursuit of its still-adhering fruit; and buoyant is the step of the hunter, as he glides stealthily over the leafy carpeting of the wilds, intent on deeds of death. The whirrig sweep of the startled partridge bursts fitfully on the ear of the musing wanderer, and the shrill cry of the solitary jay breaks harshly

across the great chain of Nature's hushed and solemn harmonies. Earth has still her thousand eloquent voices; but they speak only of the glories of the Past; and it is by the eye of reason alone that we are enabled to look forward with fond anticipations to the resurrection of its splendors beneath the genial rays of another Spring.

But away with these gloomy meditations! Is not the glow of the kindly fireside still brighter and more grateful than heretofore? Are not the evenings of Autumn peculiarly the season of social and heartfelt enjoyment? Is it not the season of fraternal greetings!—of festal gatherings beneath the paternal roof—of glad reunions of kindred hearts long sundered by the adverse currents of fortune, and almost learned to look on friendship with the cold, misdoubting indifference of the callous world? A welcome, then, to the sober season of deep though quiet enjoyment—of noiseless yet unalloyed fruition. Pensively, not sadly, float we down the river of time through her brief dominion, and look forward with something of hope—but nought of impatience, to the return of brighter skies and a balmy and more exhilarating atmosphere.—*New-Yorker.*

Universalist Books,

Which may be obtained of A. C. Thomas, 132 Chestnut-street Philadelphia.

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